

SEPT-52-R-3634-
SHANNON, S.
46 SHERBURN ST.
WPG, MAN.

Rapid Strides in Education Foreseen

LIQUOR SALE FAVORED IN MANITOBA

The special committee of the legislature investigating administration and enforcement of the Liquor Act by 14 to 2, November 8, supported serving liquor to Indians in public places.

This is in line with a recent federal amendment to the Indian Act proclaimed Sept. 4. The effect in Manitoba would be to allow Indians to buy beer in beer parlors.

E. N. McGirr, Dauphin, and Ray Mitchell, Gilbert Plains, in opposing the motion, said it might prove a serious mistake and create trouble at points where there were licensed beer parlors close to Indian reservations.

Attorney-General C. Rhodes Smith said the change would not be made until there was a canvas of opinion from persons living close to Indian reservations.

Some members of the committee said this might disclose if McGirr and Mitchell were right and if there was evidence to support them they might change their minds.

Prince Edward Island is the first Province to have given the Indians the right to buy beer in licensed premises.

Meanwhile a number of British Columbia natives are pressing the local government to grant them the same privilege.

MANITOBA ASSOCIATION MEETS

More than 100 chiefs, councillors and band-members attended the annual Manitoba Indian Association meeting in Winnipeg, early in October, under the presidency of Chief John Thompson.

The Association has hired a lawyer, Mr. Josef Bellan, to represent them in their requests to Ottawa.

Among the resolutions passed at the meeting, demands were made to the effect that certain tracts of land containing fur-bearing animals and waters for fishing be reserved for Indians, also that the Indians be given absolute monopoly in the harvest of wild rice.

INDIAN OUTFIT FOR PRINCE CHARLES



CALGARY — When Princess Elizabeth and the Duke of Edinburgh were here, they were presented with a complete Indian outfit for Prince Charles. A buckskin coat was made by the Blackfoot tribe, chaps came from the Bloods, the Peigans gave buckskin gauntlets, the Sarcees buckskin moccasins and the Stony tribe contributed a porcupine headress.

Capital Rosary Crusade

WASHINGTON, D.C.—Father Patrick Peyton, C.S.C., founder and director of the Family Rosary crusade, conducted a campaign here beginning Sept. 30. It culminated in a rally on the Washington Monument grounds on the Feast of Christ the King, when Archbishop Patrick A. O'Boyle dedicated the archdiocese to the Blessed Mother.

In November, Father Peyton will fly to Melbourne, Australia, where, as the guest of Archbishop Daniel Mannix, he will conduct a Family Rosary crusade.



Rev. André Renaud, O.M.I., B.A., Supt. of the Oblate Fathers Indian Welfare and Training Commission in Ottawa.

Scientific Survey of Educational Needs Initiated

OTTAWA — At a recent gathering of Catholic Church leaders and missionaries to the Indians, held in Ottawa, it was resolved to expand the educational program already initiated several years ago.

Rapid strides have been made in the modernization of and expansion of numerous Indian Boarding schools across Canada, while the Indian Affairs Branch has enlarged its network of Day Schools in practically every Province of the Dominion.

To implement the provisions of the New Indian Act, already in force since September 4, 1951, a new policy in educational matters is taking shape. Definite instructions will be given to all field officers and missionaries for the implementation of a more progressive program of education.

The formation of a Special Committee on education, having Departmental Officials and Church Representatives as members, is foreseen. A vast and far-reaching scientific survey of educational needs will be initiated. Greater efforts will be made to give a truly practical education to the native pupils across the country; it is hoped that through a better selection of apt pupils the already existing facilities for higher education (at the secondary school level) will become more efficient.

Meanwhile greater and more extensive publicity will be given to the educational, economical and social development of the natives, with emphasis being laid on the demand for zealous lay workers in the educational, social and health services.

With a better knowledge of the needs of the Indian population much prejudice will be destroyed among certain segments of the white population. In many instances, racial discrimination is shown by the press, specially in the case of criminal offenses committed by the Indians. These crimes are given undue publicity, detrimental to the Indian population at large and tending to create the false impression that the natives are not generally as law-abiding as their white brothers.

THE INDIAN MISSIONARY RECORD

FOUNDED IN 1938

Published ten times a year by "The Catholic Press Apostolate"

Editor and Manager

REV. GONTRAN LAVIOLETTE, O.M.I.
340 Provencher Avenue, St. Boniface, Manitoba

DIRECTORS: + Martin LaJeunesse, O.M.I., Vicar Apostolic, The Pas, Man.;
† Henri Routhier, O.M.I., Vicar Apostolic, McLennan Alta.; Very Rev. Paul
Piché, O.M.I., Provincial of the Oblates, St. Boniface, Man.; Very Rev. O.
Fournier, O.M.I., Provincial of the Oblates, Edmonton, Alta.
ADVISORY BOARD: Rev. J. Brachet, O.M.I., McIntosh, Ont.; Rev. G. M. Latour,
O.M.I., Provincial Counsellor, Hobbema, Alta.

Printed by Canadian Publishers, Winnipeg, Man.

Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada

\$1.00 a year — Bulk rates on application.

"HIS SOUL WAS KNIT"

Guest Editorial
BY TEKARONIKEN
(in "Kateri", Sept., 1951)

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Kings, XVIII, 1). Father Réal Lalonde's love for Mission Saint-François-Xavier, Kateri's Mission, resembled that of Prince Jonathan.

To Fr. Lalonde, during the last fourteen years, the Mission meant, first of all, the soul of every Caughnawaga Indian; those who live there as well as those who have definitely established themselves at Brooklyn, N.Y., or other large American cities.

It meant the souls of his most fervent Catholics, those upon whom he could count, as well as the less fervent ones (Easter-time Catholics), and those, finally, who strayed away from the one true Fold through weakness, ignorance, incomprehension or even pure ill-will. St. Gertrude relates that in one of her visions, she learned that the Most Sacred Heart of Jesus first beat once with love for the just and once for sinners and has thus been beating ever since. Fr. Lalonde modeled his heart after that of Christ.

The work he did and the results obtained, definitely classify his pastorate as one of the most important since the return of the Society of Jesus to Saint-François-Xavier in 1903. Today peace reigns at Caughnawaga and the tranquillity and order of which it consists, spring, in great part, from his prayers and efforts.

The Iroquois Choir organized by Fr. Conrad Hauser, later became, under the direction of Fr. Lalonde aided by Dr. Alfred Bernier, what is probably the best small-town choir in America. With the help of several friends of Caughnawaga, Fr. Lalonde efficiently prepared, in 1945, the centennial of the Mission Church. Three years later, after repeated visits to the Department of Indian Affairs in Ottawa, he obtained for Caughnawaga, beautiful, up-to-date,

twelve-room Tekakwitha School, complete with an air-conditioning unit. Two Jesuit Fathers, a dozen Sisters of St. Ann and five lay teachers (an Indian girl among them), take care of the Catholic Indian school-children.

Even though the Sunday collection is by far the lowest in the diocese, Fr. Lalonde renovated the sacristy, Kateri Hall, the old 1719 Jesuit Residence and tidied the grounds. To his credit go a score and more of other achievements of great benefit to the Indians of Caughnawaga.

In 1680, the Ven. Kateri Tekakwitha died at Mission Saint-François-Xavier where her relics are still kept. Father has always been a great devotee of hers. He received thousands of pilgrims and visitors yearly. He personally wrote hundreds and hundreds of letters to her clients throughout the world; promoted devotion to her by means of the Tekakwitha Guild and encouraged the present vice-postulator in his project of publishing the Kateri bulletin.

All this and his daily ministry besides; all this and a hundred thousand acts of kindness beyond the pale of duty, endeared Fr. Lalonde to those of the Mission capable of understanding (the majority) his great heart and the love burning within it, the love of Jonathan for David!

On July 31st, Feast of St. Ignatius, Fr. Réal Lalonde, S.J., was appointed Superior of Mission Saint-François-Regis, Caughnawaga's sister-mission. Kateri will bless and help him in this new assignment. His friends are asking her to do so, even though they feel she already owes it to him.

Letter to the Editor

LESTOCK, Sask., Oct. 8. — I would like to make a comment on the **Indian Vote Turned Down**, which appeared in the Indian Missionary Record of August-September, 1951.

The Indian was supposed to be given the vote at first, but now was turned down, 11 to 5, by the special committee of the Commons considering the new Indian Act.

From what I read in the I.M.R. I quote: Because "the Indian was here first" they should be given this privilege, according to arguments presented by E. Fulton (P.C., Kamloops) and John Black (S.C., Lethbridge).

But Hon. Walter Harris, Minister of Citizenship and Immigration, apparently has denied the Indian the privileges of democracy, by pointing out this would give Indians more than the white man has.

To be fair, the Indians should be given all privileges. Why should he sign waivers of any description? This country of ours is a God-given land to the Indians, the same as land given to all nations of the world.

Please note, dear reader, even the United Nations have treaties with other nations which are effective and respected; so have the Indians with the Government of Great Britain.

When Lieutenant-Governor Alexander Morris was negotiating a treaty with the Indians in 1874, it took the Saskatchewan Indians six days to surrender and, according to Treaty No. 4, Lieutenant-Governor Morris was an ambassador for Her Majesty, the late Queen Victoria of Great Britain.

This treaty was to last as long as the sun shone and the waves of the ocean lasted. Have these expired?

I think all the treaties have, according to the proposition of this new act. If one were to study the treaty carefully and understand it, one would find many good things in it.

Many an Indian's impression is that he wanted his treaty reaffirmed more than a new act, which is still dictating and totalitarian. Indians throughout Canada have formed organizations in each province during the year 1946; they also elected presidents in each organization so as to speak with one voice.

It looked brighter to an Indian to stand a while in the shadow of democracy, than to stand in the limelight of deprecation.

At the annual convention of the Union of Saskatchewan Indians, held at Prince Albert, January 16, 1951, the proposed act was studied, and it was re-

solved to ask the government to re-affirm Treaty No. 4 and others.

Then the government called all Indian leaders to Ottawa on February 28 to March 3, 1951. This historic conference was to discuss the provisions of Bill 79; there the Indians have thrown their bacon, piece by piece, swallowing it as it came, forgetting it was salt pork.

Lucien E. Bruce, Councillor.

Thank you, Mr. Bruce. But we maintain that, were the Indian to obtain the privilege of the voting franchise in Dominion Elections, he should definitely assume the responsibilities that go with it. — Ed.

OBLIGING FISH JUMPS IN BOAT

Three white men went fishing in a rowboat not very long ago somewhere in the States. They rowed and they rowed all day, pulling their lines, but they could not get a bite, not even a small nibble.

Finally, they stopped in a bay, threw in their anchor, put tobacco in their pipes and started smoking and telling tall stories. "One time," said one of them, "I caught a big fish right here. It was so big I could not get him in the boat. I had to row to shore pulling it behind me and when I pulled him out of the water the lake went down two inches," he said.

"And me," said the second one, "I caught a bigger fish than that yet. A good thing my fishing line was good and strong because when he took my hook he started pulling and he pulled the boat along with him. At first he went real slow, then a little faster and finally he started going real fast. He must of pulled me at least five or six times around the lake, going faster and faster all the time. Finally, he was going so fast that he could not make it around that point over there and he hit the sand and plowed 50 feet up the bank. I'll bet the lake went down at least six inches that time."

"Ah! you're a couple of liars," said the third man. "I'll bet you a dollar that there isn't even one fish in this miserable lake. Let's go home."

So they pulled up their anchor and started rowing for the shore. When they were about ten feet from the pier the one that was rowing, while the two liars sat in the back, felt something hit him from behind. He turned around and saw a big jackfish that had jumped out of the water right in the boat.

"Now you owe us a dollar," said his companions, laughing very much. "You bet a dollar that there were no fish in the lake." — Translated from The Kitchitwa Miteh, October, 1951.

BROCKET'S PEIGANS GREET PRINCESS

The Peigan Indian tribe was well represented at the Royal Reception in Calgary, October 18. Chief Yellow Horn was in charge of the representation consisting of the Minor Chiefs, Joe Crow Shoe, Jack Crow Shoe, Crow Eagle and Pat Bad Eagle.

The children of three Indian schools were taken up from the Peigan reserve, in two buses. From Sacred Heart School we were 26.

When we reached the 19 teepee Indian Village, set up inside the Stampede grounds, tribal chiefs and members of the Peigan, Blackfoot, Sarcee and Stony bands were already there by the hundred, dressed in all their bead and buckskin finery; the air was filled with the throb of tom-toms, the tinkling of bells on the ankles of strutting chicken-dancers and the excited murmurs of eager men, women and children who waited. Finally an excited roar went up. The Princess and her consort had arrived.

A thrilled Princess and a fascinated Duke stood on a rug of buffalo robes and listened intently as Chief Percy Creighton, of the Bloods, presented each of the other chieftains and explained something of the history of each tribe.

Mrs. Heavy-Shields presented a complete Indian costume for little Prince Charles to their Royal Highnesses. All five tribes had contributed to it. The chaps were made by the Bloods, the gauntlets by the Peigans, the buckskin coat by the Blackfeet, moccasins by the Sarcees and a porcupine quill headdress by the Stonys.

The Royal Couple accepted graciously with profuse thanks. Before leaving for the chuckwagon luncheon in the Stampede Coral, they both entered a gaily-painted tent and examined the cooking arrangements.

As they left the buckskin-clad and befeathered chiefs, women and us, children, joined in the cheers raised by the crowd who had gathered to watch the ceremony.

At 1:30, the Stampede Board put on a miniature stampede. Princess Elizabeth and the Duke climbed aboard the Royal Blue Concord stage coach. As the coach approached along the race track, the loudest cheers of the day arose from the throat of some 20,000 spectators, most of whom were children.

Princess Elizabeth and Philip proceeded to the platform. Bending forward with interest they watched the contestants ride bucking broncos, rope calves, decorate steers, ride wild cows and more than once, hit the frozen churned-up dirt of the infield.

The Cubs and Scouts and all the children sang special songs for the Royal visitors. "All the Nice Girls Love a Sailor," "Let Me Call You 'Sweetheart,'" "Home On the Range," "Coming 'Round the Mountains."

Our Royal Highnesses were already behind schedule by then, and we had to accept a special wave from the Princess in lieu of a speech.

Finally, five hours after they arrived, Princess Elizabeth and her smiling husband left Calgary amid the roar and cheers of the spectators crowded at the station.

We got back to our special buses and started home. All the way we talked of nothing except Princess Elizabeth and Prince Philip.

The younger children of Sacred Heart who did not go to Calgary, listened with keen interest to the broadcast and when we returned home, they crowded 'round asking questions about the Princess. They were all keenly interested in the Charming Princess.

Catherine Plain Eagle,
(Sacred Heart School, Brocket)

Before Exodus, Indians Roamed America

Relics of Indians contemporary with Moses were discovered on an island in the Mississippi River near Belzoni, Miss., at a place called Jaketown Site.

The discovery was announced by the American Museum of Natural History. Best estimate of the age of the new-found culture: 50 years before Exodus or 1491 B.C. One result of discovery: new speculation on the origin of the American Indian.

Most popular belief is that high cheek bones, straight black hair, "red" skin and lack of body hair were Mongoloid features characteristic of Asia. Supposed method of migration to Americas: over Bering Strait.

On this Jaketown discoveries shed no light, could conceivably cast doubt. They indicate earliest American Indian flat flake knives for hunting, throwing sticks for combat and boiling stones for cooking.

No evidence was found of bow and arrow, known to Asiatic men since Paleolithic times.

Burial mounds rising 15 to 20 feet high indicated early Indian's respect for the human body, hinted at strong though primitive "Great Spirit" religion.



Donald Gordon, President of the Canadian National Railways, is made an honorary chief of the Chippewa-Ojibway Indians by Chief Andrew Bannon, at Fort William, Ont. Donald Gordon's Indian name is "Batnengwanun", i.e. "Many Feathers." This gesture was a thank you from the Indians for the new recreation hall donated to the tribe by the C.N.R.

PILGRIMAGE AT MARIEVAL

On Sunday, August 19th, an impressive ceremony was organized at Marieval's Indian Mission by the Pastor, Fr. J. Lemire, O.M.I., on the occasion of the first pilgrimage to Our Lady of the Cape's Shrine. The Altar and the Statue had been previously blessed by Archbishop O'Neil, of Regina, on June 20.

The sermon was given by Fr. P. Dumouchel, at the Solemn High Mass, which was attended by several hundred faithful from the Reservation and the neighbouring district. In the evening, the little girls, dressed

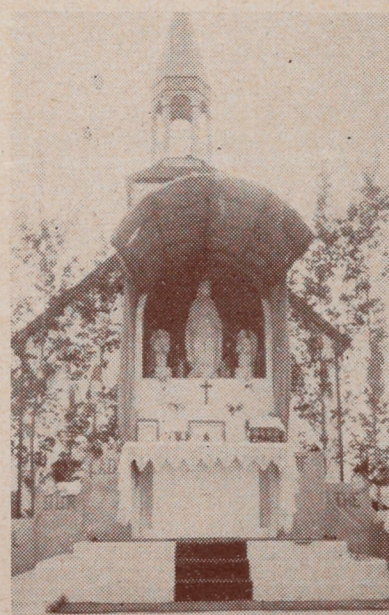
in white, crowned the statue with flowers; Mauricienne Delorme placed the wreath on the statue. At Benediction, Isidore Agecoutay read the Act of Consecration to Mary. Father I. Tourigny, O.M.I., of Lebrét Seminary, blessed the sick.

During the ceremonies, Father Lizée, of St. Boniface, made a technicolor movie which will be released soon.

KUPER ISLAND REPORTS

Once again we are delighted to hear from our good friends at Kuper Island, B.C. The weekly reports, written by Miss Helen Jack (Grade Seven) tell of the various school activities. Father Camirand, Principal, returned on October 5, and was welcomed with joy by all the pupils; Thanksgiving Day sports were a success; very interesting movies were shown; Miss Laura Pierre, a former Kuper pupil, is now in high school, at Mission, B.C.; an Egyptian project was made by the pupils; Martin Modeste, of Duncan, has been appointed basketball instructor; a howling Hallowe'en party was held October 31.

Congratulation to you, Helen, for your interesting letters. We hope you take up journalism some day!



The Marian Shrine at Marieval, Saskatchewan.



Three different classroom groups, from the Whitefish Bay Day school, in Ontario, with Miss Mary Ellen Doyle, principal; Miss Monica O'Neil is the second teacher at Whitefish Bay. Satisfactory progress is reported monthly.

Progress in Northern Manitoba

By FRED J. GLOVER

(Special to the I.M.R.)

THE PAS, Man., Oct. 5.—It amounts to this. Show an Indian how to make a dollar, and he catches on quick. And the Indians of The Pas band on the Big Eddy reserve here have caught on quickly.

With the gradual rolling back of the frontiers, so does the fur bearer give ground to its advance and recede in like proportion.

Thus today, trapping is not the big business it once was. Old-timers recall the peak year of 1911 when half a million muskrat pelts were shipped from The Pas district. The price was one dollar and fifty cents. And, these same old-timers go on to point out, those were the days when a dollar and a half was worth that much. Not the shrunken purchasing power of today's inflationary prices.

With these facts in mind, the northern Cree Indian of The Pas has climbed on the agricultural "band wagon." He's making a success of it, too.

Indian lands in the rich Carrot River Valley, small uninhabited reserves, are feeling the bite of the plough. Three of the larger parcels of land totalling more than 1,000 acres are in process of being broken.

Twenty acres were planted in potatoes and the crop is now being taken up. They have a very heavy yield. The unseasonal rainfall prohibits the use of a machine digger and every available man is busy with a fork.

Indian Affairs Superintendent

Jesuit Missions Exchange Superiors

The appointment of Rev. Fr. George Brodeur, S.J., to Caughnawaga Iroquois Mission, P.Q., was made during the summer. Fr. Brodeur was replaced at St. Régis Iroquois Mission by Fr. Réal Lalonde, S.J., former superior at Caughnawaga.

Tribute was paid to Fr. Lalonde on his departure from Caughnawaga. (Read "His Soul Was Knit", in the editorial page).

Eric Law says they have hardly made "a dent" in the job, even though 125 bags have been harvested so far.

But the real story lies in the use to which this bumper crop will be put.

Mr. Law went on to explain the Indian Sanatorium at Clearwater Lake uses around 700 bags a season for hospital requirements. Part of the crop would go to meet this demand. But it was pointed out it could not be met in its entirety, with the present planted acreage.

Another portion was to be set aside to provide seed for reserves farther north.

Enough would be stored in the newly-built roothouse to supply the entire band with this staple food, hitherto purchased by individual families from local stores on treaty accounts.

This is but the first phase of a long range plan to "wean" the local Cree from his hereditary calling of hunter and fisherman and make him a farmer par excellence.

It was the beginning of a program designed to demonstrate the policy of economic independence for the northern native in a hitherto untried field.

The total aggregate of land being broken has been surveyed into small farm holdings. Eventually they will be completed with modern frame homes. Although subject to official approval, the Indians are encouraged to make their own decisions. This, coupled with the recent announcement of equal voting rights in tribal matters by Indian women, is in line with the new Indian Act which went into force September 4.

At that time, the Hon. Walter E. Harris, citizenship minister, stated this first major revision

A CLOTHING AT ANAHAM, B. C.

By ANDY PAULL

There were long dusty roads and lanes winding, a hill rising on the breast of a valley that was almost a plain and so we came to Anaham on the Feast of the Precious Blood, July 1, 1951. A great missionary was there to meet us: Father Patrick Sullivan, O.M.I.

The Waiting Lily

The patience that her lot endured,

When waiting for the Blackrobe's word,

The virgin gifts for her procured,

And made her humble in the Lord,

Her soul with Him in full accord.

Thus while we wait and hope and pray,

That she the bliss of Altar know,

He probes our faith with visions gray,

That we, like her, may humble grow,

Lest pride impose its absent sway.

of Indian legislation in 71 years would give Canada's 136,000 Indians, formerly charges of the state, greater powers over their own property and affairs.

Education, hospitals and medical supervision all were being brought into play toward the goal of social and economic equality with other Canadians.

Indians have the ability to learn quickly and work well. True, among the bands living on the extreme northernmost tip of the province at Brochet and Duck Lake, Indians were still in a more or less primitive stage. However, education among the younger tribal members was having its effect. English was being more and more understood.

Due to their location, such opportunities as farming were out of the question. Hunting, trapping and fishing would continue to be their means of livelihood. Beaver was the staple fur. Conservation methods designed along scientific lines were building beaver levels along encouraging new high peaks.

The northern Indian is slowly but surely moving into the orbit of future economic independence and security. He will be lead by progressive steps into the era of the "Indian New Deal."

The church looked as if it had just stepped out of Brittany to say "bon jour" to all the Indian son and daughters of "le bon Dieu"; a great shadow of Fr. Thomas' sacrifice. Inside, everything scrubbed white with the Divine Presence gleaming down from the tabernacle like a sun just risen. As for the worshippers, I shall never forget those men and women who knelt and squatted there and crowded the Communion rails, morning by morning, to receive their Lord and God from the hand of their Father and Archbishop.

Monday, July 2, the Feast of the Visitation of Our Mother Mary, was the great day; great, because of everything it meant. A young Indian girl was to throw herself at the feet of Christ and tell Him that she really did want to be His very own for ever. That is what she told Him, but Our Lord God did not take her at her word, not yet, she must be tried first; this was only a clothing with the religious habit, not a profession.

His Excellency Archbishop W. M. Duke was at the altar, this time in the little oratory of the Sisters of Christ the King. Father Hennessy, O.M.I., and Father Collins, O.M.I., assisted the Archbishop. The child knelt there; she had come from far away Smithers, Mary Dennis, who was soon to be Sister Theresa of Avila. The answers came strong and true and the habit was in her firm hands for the vesting.

The chapel and also the hall behind were full; Chief Casimir was there with his men.

After the mystery of the Mass there was breakfast. The Archbishop was there and the chief, the Sisters of Christ the King, visitors from the country around, Mrs. Agnes Lee, of course, and then the new Sister of the Indian community of the Immaculate Conception, with her long smile of joy and welcome for everyone: "I have found Him whom my soul loveth; I held Him and I will not let Him go." (Epistle for the Mass, July 22). It was an unforgettable gathering.

"Ubi caritas et amor, Deus ibi est. Congregavit nos in unum, Christi amor." "Where charity and love are, God is there. The love of Christ has gathered us together." (Antiphon for Holy Thursday).

It was just that!

St. Mary's Newsletter

CARDSTON, ALTA.

September 4th marked the re-opening of school and most pupils returned promptly to resume their classes.

As they explored the various departments, the pupils noted the numerous improvements: The first floor hallways have been painted, also the hall leading from the main building to the classroom block. A new green mottled inlaid linoleum has been laid on the chapel's sanctuary floor. A new hall has been erected to connect the main building with the gymnasium. In this hallway, spacious cupboards store away the clothing of the senior boys, with one section for the cadets' uniforms.

A new oil heating apparatus was installed on the oven of the bakery. The sewing room was entirely renewed with fresh paint and battleship linoleum covers the floor.

In the dining room all table-tops have a shiny white enamel covering, while the set of unbreakable plastic cups and saucers has been completed.

The following changes in staff were also noted: Sr. Francois Cote, who has left us for Beauval, Sask., has been replaced by Sr. Therese Desaulniers as chief supervisor of the senior girls. She is assisted by Sister Therese Mageau, formerly of Calgary; Sr. Laurette Thibert, in charge of the junior boys, was formerly at Beauval; Sr. Dorina Hebert, now in Montreal, has been replaced by Sr. Labbé as director of the central sewing room.

Early in September, Father Mercure launched the Missionary Association of Mary Immaculate in the school.

On October 2nd, Bishop Johnson, of Nelson, B.C., confirmed a class of 78 children. On this occasion, Virginia Many Fingers took first prize in grade four Diocesan Catechism examinations.

On October 2nd all the children of the school were X-rayed.

While the teachers attended a convention in Lethbridge on October 4-5 the children enjoyed a holiday.

Early in the month a film in technicolor, prepared by Father Leising, O.M.I., featuring the life of the Arctic missionary was shown at our school.

Thanks to our Indian agent, Mr. Ragan, who has made all necessary arrangements with C.P.R. officials, everyone is now looking forward to a trip by train to Calgary to see the Royal couple.

—The Chronicler.



This chart shows how the shape of tail, size of body and pattern of wings identify large birds as they fly overhead.

These silhouettes have been drawn by Roger T. Peterson, artist and author of "Field Guide to the Birds", a classic on ornithology, recently revised. The above drawings show how to spot differences between the herring gull and the common tern, the sharp-fingered sparrow hawk and round-winged Cooper's hawk. There are at least 700 varieties of birds in North America.

Most of 7,000 Indians in Diocese Are Catholic

FARGO, N.D.—The Diocese of Fargo has within its territory more than 7,000 Indians, of whom better than 6,500 are Catholics. This is revealed in the annual report made every September to the Commission for Catholic Missions among the colored people and Indians.

Of the 450,000 Indians in the U.S. and Alaska, declares the Catholic Action News, more than 25 per cent are Catholic. Conditions among the Indians form a problem that cries for solution, declares the paper, saying that the Indians, "who have struggled so hopelessly through hundreds of years of unjust treatment, are dependent now upon the federal government. Yet poor legislation and neglect continue to produce, on Indian reservations, some of the worst living conditions in the world today."

The Benedictine priests of St. Meinrad's Abbey, St. Meinrad, Ind., have been engaged in the care of the Indians in the Fargo diocese for more than half a century. They conduct three parishes made up entirely of Indian congregations: St. Michael's

Indian mission, St. Michael; Seven Dolors mission, Fort Totten; and St. Ann's mission, Belcourt; also missions.

Annual Gatherings Honor Our Lady

On Monday, July 16th, hundreds of Crees and Chipewyans gathered to honor Our Lady at St. Laurent Shrine, near Duck Lake, Sask.; a number of missionaries including Father Pat Mercredi, of McMurray, Alberta, were in attendance and preached in native languages.

The second traditional gathering was held on July 29th at Lac Castor, near Lac La Biche, Alta. Notwithstanding heavy rains which had caused the highways to be practically impassable, at least 1,500 pilgrims, Indians and Metis were in attendance. At least 50 cars and trucks were stuck in the mud on their way to the shrine. Confessions were heard throughout the night; a to the evening.

Gathered around the bonfire, Msgr. Loranger, Vicar-General of St. Paul's diocese, addressed the pilgrims after which hymns were sung and the Rosary was recited in unison.

Eskimo Handicrafts Collected in Arctic

OTTAWA.—Two thousand articles of Eskimo handicraft, many of them fine pieces of sculpture, have been collected in the eastern Arctic this year by two representatives of the Canadian Handicraft Guild, working with the Department of Resources and Developments.

Jim Houston and his wife flew into Frobisher Bay, Baffin Land, in February and travelled hundreds of miles collecting Eskimo handicrafts. They made a 500-mile journey from Frobisher Bay to Cape Dorset by dog sled to visit remote Eskimo encampments.

The C. D. Howe, carrying out its Arctic patrol, picked up the Houstons at Cape Dorset on southern Baffin Island last week. They will continue with the patrol, visiting all the Eskimo settlements on the northern and western shores of Baffin Island.

ASK FOR LAND

A delegation of Similkameen Indians visited the Legislative Buildings in Victoria last month seeking interviews with two cabinet ministers to demand additional grazing lands for their cattle and construction of a bridge over the Similkameen River near the Town of Kere-meos in the Okanagan.

The delegates, headed by Andrew Paull, president of the North American Indian Brotherhood, represent a tribe which owns about 2,000 head of cattle used as breeding stock. They are seeking to increase their herds by acquiring additional grazing land along the Similkameen River.

Mr. Paull said they would see Lands Minister E. T. Kenney about additional grazing land.

He complained that much of the land along the river which Indians for years had looked upon as their property had been taken over by white cattle men.

"The Indians are not getting a square deal," he said. "Grazing lands adjoining the Indian reservation were leased to white men without any consideration for the needs and livelihood of the Indians."

The delegates also planned to ask Public Works Minister E. C. Carson for a bridge across the Similkameen River because Indians now had to cross the international border in order to get to the market town of Keremeos.

"They have to travel 80 miles by car in order to get to the town," he said.

RICH TRADITION IN INDIAN ART

By JOSEPHINE HAMBLETON

LONG, long ago, when there still dwelt genii in the sombre depths of the British Columbia forest, there occurred a most remarkable event. It was true, of course, that sorcerers had foretold a very great future for Ramlarhya-elk, the little Indian boy, when he was born, but his mother thought these predictions merely expressed good wishes. When both were taken prisoner by a powerful clan belonging to the Larhsail Phratry of the Gitksan tribe whom the Raven, Creator of the Universe, protected, she forgot the happy auguries.

The little boy grew up, became a skilled hunter and valiant hunter and valiant warrior, yet he longed to perform some famous deed. Pondering these dreams, he used often to wander along the banks of the jade-green Skeena river. There he would lay aside his spear and stare at the huge orange butterflies that alighted on purple fireweed.

One day he heard a voice quite clearly direct him to "get some water from the spring-that-always-boils", so he made his way to the hot sulphur springs where the Raven makes diseased and crippled bodies whole.

He was much surprised to see a stone genii rise from the spring towards him and rest on the water. Quickly he summoned his brothers, the clan and neighboring tribes to help him drain the spring and drag the genii to his cabin door. The Indians now believed Ramlarhya-elk a very great prophet and determined to hold ceremonies before the colossal statue.

The night before the rites were to take place, Ramlarhya-elk was seated before the genii. He noticed its arm begin to move, and the giant slowly, then gradually faster and faster rush downhill from his lodge and disappear into the spring. The youth was in despair, then it occurred to him to select a tall cedar tree, which he spent all night carving, and placed where the genii had stood. The ceremonies took place as planned and no one noticed the substitution.

Thus do the Larhsail people tell how their great ancestor invented the first totem pole. A phratry or union of clans, they belonged to Gitksan tribe, whose domain embraced the watershed of the Upper Skeena. In the valley of the lower Skeena and the Nass dwelt the Tsimshyan tribes;

further south, on the mainland the Bellacoola, Kwatiutl and Nootka and further north the Tklinit and on the Queen Charlotte Islands the Haida tribes. Sometimes marriages linked the phratries to several tribes.

West Coast Indian society was aristocratic, comprising nobles, commoners and slaves. The people expected no life after death, but believed the soul often abandoned the body, as in illness or sleep. Their shamen, or sorcerers walked before the soldiers into battle, to draw the souls of their enemies into their camp, so the bodies of their opponents would fall useless to the ground. They honored carvers, who fell into two classes: the secluded ones, who made sorcerers' masks and rattles in secret, and the ordinary craftsmen responsible for totem or heraldic poles, canoes and boxes.

The totem poles were erected before the homes of particular families to indicate to what clan the family belonged. They were similar to the carved posts the Maoris used and indeed, as early as 1780, Captain James Cook drew attention to the similarity in art and customs of the Haida and New Zealand aborigines. However, the art of carving to-

tem poles reached its apogee during the late XIX century when the Indians began using metal tools obtained from white traders.

The Haidas mastered what is considered the modern idea of functional design. Their canoes were as streamlined as the latest airplane—built light, capacious, swift and graceful. They had that innate creative artistic sense that characterized the Mayas of Central America, and from the profusion of natural forms about them — the raven's wing, the salmon's fin, the eagle's talon—elaborated designs sophisticated as the latest abstraction of the School of Paris. Their great chieftain, Charles Edensaw, was Canada's greatest Indian carver. Dr. Marius Barbeau, the eminent historian, knew Edensaw very well and writes:

"Charles Edensaw—Tahayren — was the best-known of the North Pacific coast Indian chiefs and carvers. He was born in the 1830's, when the white men's first expeditions penetrated to the Pacific coast from Eastern Canada. As he died in 1924, his rich experience covered about a century of frontier life and warfare, of fur and slave trading.

"The only one among his people who was a professional carver,

he devoted most of his time to his work and specialized in argillite (black slate) and silver. For this reason his production was more abundant and of better quality than that of his contemporaries . . . his high rank as head chief of all the Haidas and his personal character gave him at home and abroad a reputation that was unsurpassed from California to Alaska."

Charles Edensaw carved an extremely beautiful argillite bowl in the Collision collection at Prince Rupert, depicting the creation of the world. This bowl tells how the Raven was wandering along the seacoast one day, when he perceived a bubble, which he oaxed and became a human head. Another bubble which gradually became clam. From between the shells of the clam appeared another bubble followed and at the Raven's beckoning leapt forth from the clam — a human being. At the centre of the bowl, nine little heads open their eyes, and peer from between the clam's shells while all around spreads a design based on the Raven's wings.

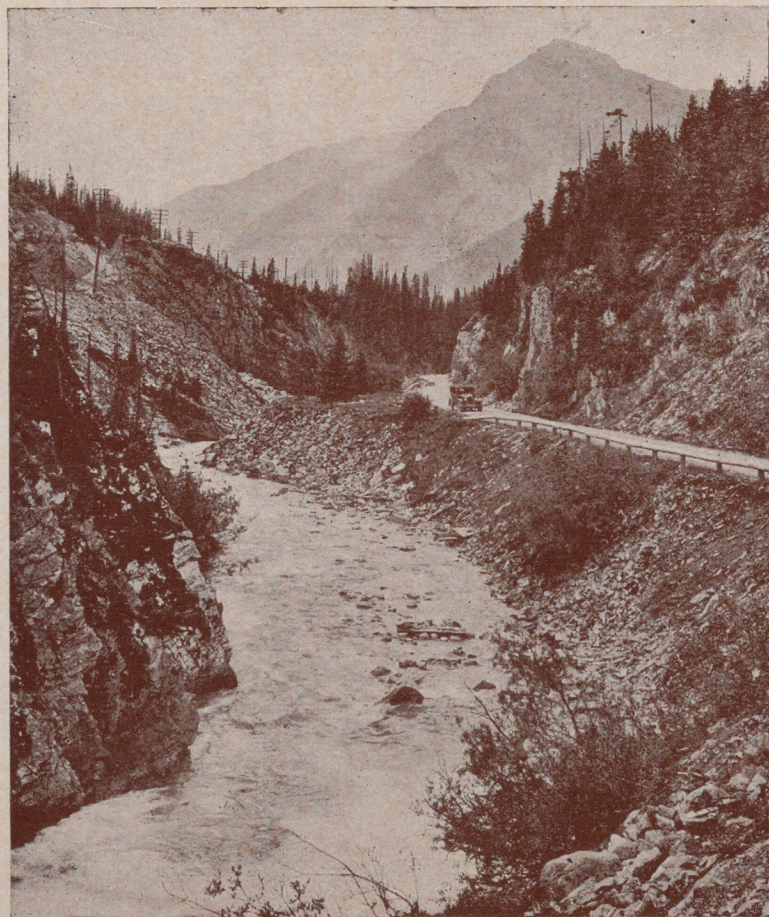
The Faculty of Architecture students from McGill University have paid special visits to Ottawa to study the Haida canoes and a special Indian section has been opened in the Montreal Art Association Museum. To our disgrace be it noted the finest Haida collections are in the public museums in New York. The genius of Emily Carr drew attentions to the totems of the West Coast and today Hamilton's leading artist, Charles Playfair, is hoping to work out a style that will synthesize the two cultures to which Canada has fallen heir — the Indian and the European. Far from being a prehistoric and worthless art, therefore the West Coast Indian art is one which Canadian artists and critics are only beginning to appreciate and which is becoming more and more a part of the rich tradition of Canadian art as a whole.

NORTHERN LIGHTS

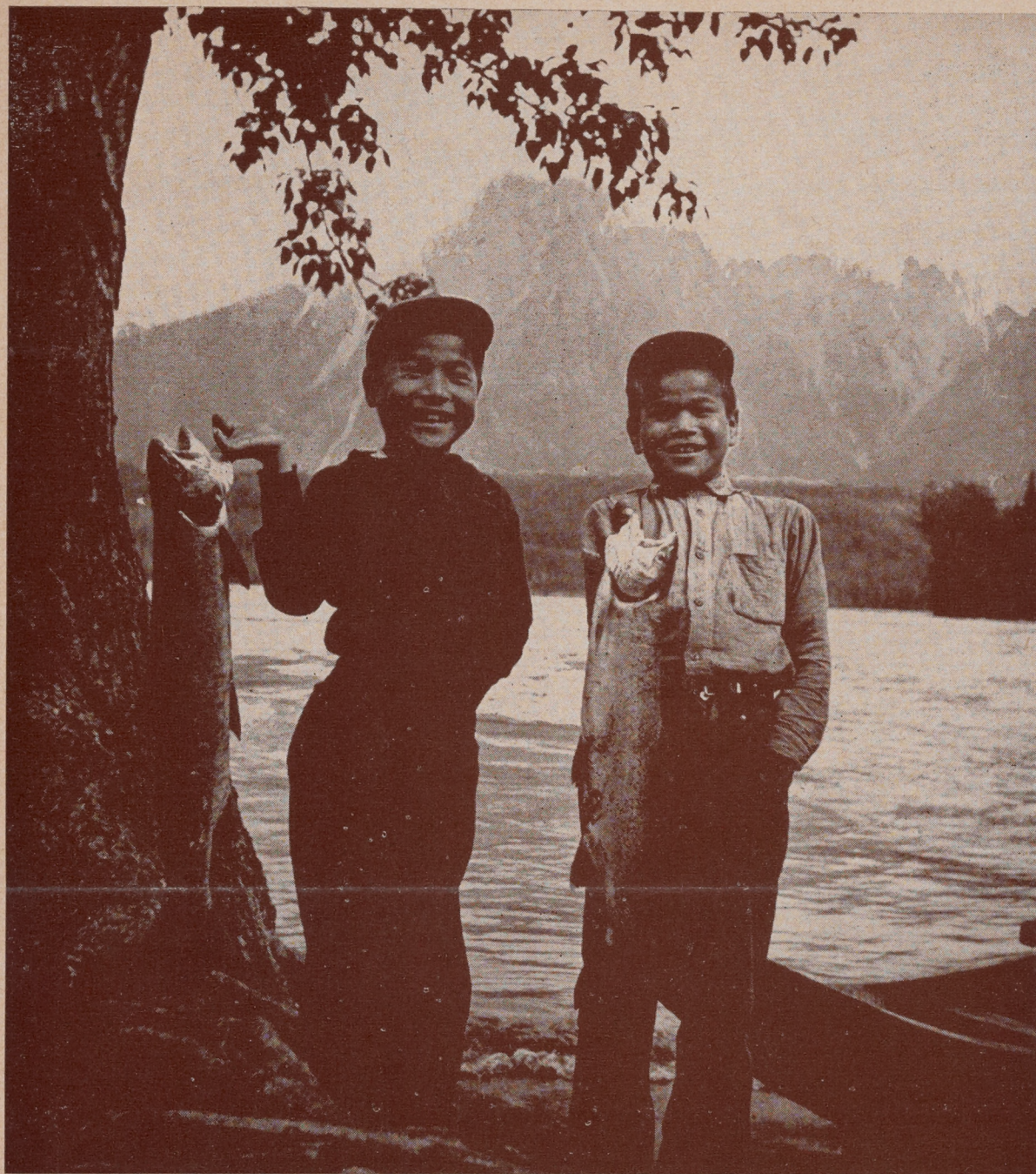
The Northern Lights were closely watched by the Iroquois. The color of the lights meant a great deal to the Indian watchers.

If the Northern Lights were white, it was believed that the frost would shortly follow; if yellow, sickness and much trouble to the nation was feared; while if the lights were red, very red, war and bloodshed were on their way to harm the innocent.

If the sky was mottled and it was springtime, that was the best sign possible. There was dancing and singing, for a good corn season was expected in return for the worship of the dance.



Motor road entering Kicking Horse Canyon, West of Wapta Mountain, Yoho National Park.



National Film Board Photo

Happy fishermen from a British Columbia Reservation.

Weavers of the West Coast

HELEN DICKSON

WHEN I heard about the wonderful collection of Pacific Indian craft pieces that had been donated to the city of Vancouver by Rev. G. H. Raley, D.D., I said to myself, "There's something the young people of Canada would like to read about, and see in drawings."

But when I found myself on the tenth floor of the City Hall, wandering through three rooms whose walls are covered with an orderly array of baskets, masks, totems, paddles, medicine rattles, tom-toms, feast spoons, great wooden tureens, and I cannot tell you how many other fasci-

nating objects, I knew it would need a whole book to describe what I saw, so I decided to limit myself for that day to the baskets and hats.

Long ago the women of the Pacific tribes, needing clothes, hats and baskets, had no fields of flax to spin into linen, no bolls of cotton, no woollen fleeces. All they could see were great cedars and spruces, and though these looked like most unpromising material, the clever women made Hobson's choice, with marvellous results.

They shredded the bark of the cedars into tough fibres out of which they wove hats

and garments. Dr. Raley has several interesting hats with high narrow crowns that spread gradually into wide brims. Some of them are ornamented with designs in dull reds, yellows, blue and black. Haida blue is thought to have been made from copper found in the rocks.

A hat of woven cedar root has four miniature crowns one above another. It was at one time the custom to permit a man who had given a potlatch to wear an extra crown on his hat. At a potlatch the host gave away all his possessions. The owner of this hat had evidently held four potlatch-

es. He must have been a successful business man to amass four fortunes in succession.

Some milliner in the Queen Charlotte Islands probably invented the hat woven of spruce root fibres. You can imagine her giving it a twirl in her hand and saying, "There! That's as tough as they come. I'll wear it for the rest of my life."

I saw one basket of woven cedar bark, but most of the baskets that cover three sides of a room are of sewn cedar root. To do this work the basket maker takes the long roots that grow near the surface of the soil, and splits them into splints, sewing fibres and a sort of ribbon, using her teeth to split the finer fibres. She winds the ribbon-like pieces around a bundle of splints, adding splints and ribbon so skilfully that you cannot detect the joint. Then she punctures the coils with a bone awl, and sews them together.

The Indians who live up the Fraser and Thompson Rivers make small fine baskets, beautifully finished; those nearer the coast use cedar slats and make large baskets of a coarser sort. Some of these are as large as trunks, and have lids and handles.

The geometric patterns on baskets are made of bulrush and wild cherry bark. To obtain the black fibres the basket makers bury the bark in a bog for a long time.

The daintiest basket in the collection is about the size of a breakfast cup, with a lid. It is woven of bear grass, and is almost as fine as tweed or homespun. In all this weaving and sewing the fibres are kept moist.

One blackened basket, woven so closely that it would not leak, was used as a cooking basket. It was partly filled with water and placed near the fire, in which a number of small stones were heating. When the stones were white hot they were lifted with wooden tongs about two feet long and dropped into the water in the basket, to make it boil. Roots were cooked in the boiling water or steamed on a rack let down in the basket. When the water stopped boiling, fresh hot stones were added.

It seems that people can manage without metals, wool, cotton or linen, if they have the ingenuity to use whatever they find at hand in nature's storehouse.

MISSIONARY ASSOCIATION OF MARY IMMACULATE

MISSIONARY CONVENTION

The Lebrete Oblate Scholasticate, in the beautiful Qu'Appelle Valley, was the scene of the Missionary convention held on the days of July 11, 12 and 13. About 45 missionaries from Alberta, Saskatchewan, Manitoba and Ontario convened to discuss means of improving their missionary work among the Indians.

During this convention, half a day was given to the special study of the Missionary Association of Mary Immaculate. Fr. L. Laplante, O.M.I., the organization's director for the Manitoba Oblate province, gave an explanation of the aims and functions of the Association. Fr. N. Lazure, O.M.I., gave a report of the work accomplished by the M.A.M.I. during the past year. His report included the work done at the Lebrete, Lestock, St. Philip, Fort Alexander and Fort Frances Indian Schools. A report of the M.A.M.I. activities in the Hobbema and Duck Lake Indian Schools were given by Fr. A. Mercure, O.M.I.

Various topics were discussed and the main resolutions passed were the following: To have the M.A.M.I. in every Indian school of the Manitoba and Alberta Oblate provinces; to inaugurate on the reserves the M.A.M.I. at the earliest possible time; and to have a session on the M.A.M.I. at each future Missionary convention.

Indian Schools' Program, 1951-1952

The Association this year will work on the project of cultivating honesty among the students. It is a problem upon which Associates should work earnestly, as it is of a manifold value in the formation of character, and honesty is one of the greatest assets anyone could possess.

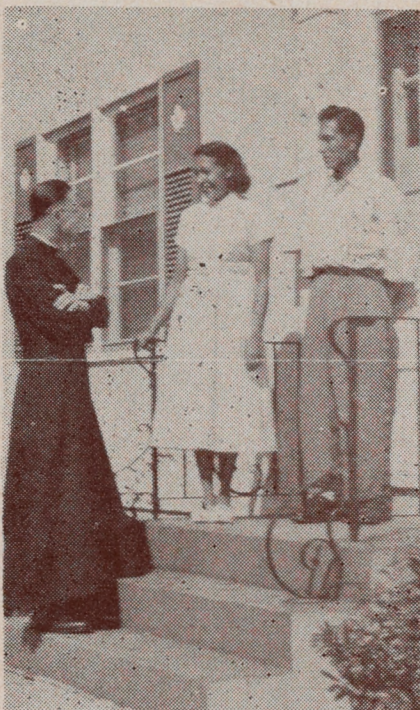
During the year each bulletin made with a specific phase of honesty. These bulletins are made to stress upon only one topic for a month. The Associates are asked to work on each bulletin earnestly, and to carry on in practice the resolutions taken at each meeting. It is only by living up to these resolutions that we will make our M.A.M.I. a success.

It is suggested that special late provinces to inaugurate on

and directors, to the bulletin dealing with economy, which is being published in November. This is important as it is of great interest and concern to everyone, for thrift means security.

The M.A.M.I. this year will continue developing in its members a great devotion to the Immaculate Mother and a great zeal towards the Missionary activities of Holy Mother Church.

CLIVE LINKLATER,
Reporter.



Clive Linklater and Rose Alma Bellegarde, two M.A.M.I. members, are shown here conversing with their Director, Father L. Laplante, O.M.I., at the M.A.M.I. Center, 315 Provencher Avenue, St. Boniface, Man.

M.A.M.I. INTRODUCED IN SIX INDIAN SCHOOLS

In September, 1951, five more Indian Residential Schools and one Indian Day School have decided to establish the Missionary Association of Mary Immaculate. We have received at the Centre four requests for M.A.M.I. bulletins from Indian schools in Alberta: Cluny, Blue Quills (St. Paul), Cardston and Brocket. The Kenora Indian School (Ontario), is also willing to organize the Association. The first Indian Day School to start the Association will be that of Beacon Hills Reserve, Saskatchewan.

RADIO PROGRAMS IN 12 INDIAN LANGUAGES

Due to the kindness of the French radio station CHFA in Edmonton, the patients of the Charles Cammell Indian Hospital are able to send messages to their folks at home every week.

You may hear them every Wednesday afternoon over CHFA, Edmonton, at 4:30 p.m.

The 15-minute program contains messages in 12 different languages: Eskimo from the Arctic coast; Loucheux from Aklavik; Hareskin from Good Hope; Slave from Fort Norman, Fort Nelson and Hay Lakes; Dog Ribs from Fort Rae; Beaver from Fort St. John; Chipewyan from Fort Chipewyan-Fond-du-Lac; Cree of the Woods from Lesser Slave Lake, Grouard; Cree of the Prairies from Hobbema, Saddle Lake; Stoney from Wabamun, Morley; Blackfoot from Cardston, Gleichen, and Sarcee, East of Calgary.

Besides messages the Indian programs also include native music and singing. There are also stories on Wesaketchak, the legendary type in Indian folklore.

The programs are recorded on tape during the week and are broadcast the following Wednesday. Fr. E. Rheume, chaplain at the Cammell Hospital, is the promoter and the director of these programs.

Every Saturday afternoon at 4:30 there is also a religious program over the same station, CHFA, Edmonton.

These religious programs originate from different Indian schools in Alberta and Saskatchewan.

Contributions are asked for by Fr. Rheume to help him to continue his work.

OPENING OF THE M.A.M.I. AT LEBRET INDIAN SCHOOL

On the Feast of the Holy Rosary we offered up our Mass to the Blessed Virgin Mary. Before Mass we formed a Rosary chain in which we went in pairs to say the Rosary before the statue of Our Lady.

A ball game provided our afternoon entertainment. At Benediction three Associates presented Our Lady with three crowns, one gold, one red and one white.

In the evening we had a concert, which was followed by a lunch. Everyone agreed that the opening of our M.A.M.I. was enjoyed by all and made us anxious to begin a new term.

Linda Anaquod, Corr.

Indian Pilgrimage to Cap-de-la Madeleine Planned for 1954

CAP-DE-LA-MALELEINE, P.Q. — On the occasion of the first Oblate Marian Congress held at Cap-de-la-Madeleine, P.Q., October 11-14, at which the Vicars Apostolic and the Provincials of the Missionary Oblates attended, hope was expressed that, on the occasion of the centenary of the proclamation of the dogma of the Immaculate Conception, and as part of a national celebration in honor of the Blessed Virgin Mary, delegates from all Indian tribes across the country should be invited to participate in a national pilgrimage of the natives of Canada.

This pilgrimage would take place in mid-August, 1954; it would gather representatives from all the provinces of Canada. It is likely that a special train will be organized, starting in Vancouver, B.C., and gathering more and more delegates across Western Canada as it crosses the prairies on its way to the national shrine of Our Lady of Cap-de-la-Madeleine.

ASSOCIATION DAY IN FORT FRANCES INDIAN SCHOOL

September 30.—The intention of the day was recalled to the members in the morning. During Benediction of the Blessed Sacrament the girls' section president, Margaret Jourdain, led the Act of Consecration to the Blessed Virgin as it was recited in unison by all the members.

In the evening a card party was organized. The statue of Our Lady of the Cape was placed on the stage, beautifully decorated for the occasion. The president of the boys' section, Vernon Perreault, reviewed the work of last year and presented the program for this year. The blessings of Our Lady were called by the singing of "Hail Heavenly Queen." After the card party community singing was enjoyed by all for half an hour. Prizes were awarded to four winners and a door prize was given.

Before closing we sang "Immaculate Mary." Then our religious assistant, in the name of the M.A.M.I., thanked all the people who assisted. We had a grand time and just think we have made enough profit to pay for our bulletins.

Donalda Mainville, Sec.